

closed their doors, and the pupils have transferred themselves in greatly increasing numbers to larger and more efficient schools. Those which have survived have been given greater stability by the new system of grants-in-aid, under which they receive small quarterly grants supplemented by further allowances at the end of the year; the system of payment by results which was previously in vogue has been abolished, and the payments are dependent on the general condition of the school, as ascertained by inspections *in situ*.

**SPECIAL  
SCHOOLS.**

The number of special schools increased from 3 in 1870-71 to 28 in 1904-05, and the number of students from 140 to 705; they include all the institutions at which instruction of a special kind is given, such as Training, Medical and Survey schools, Sanskrit *tois* and Muhammadan *madrasas*. The Medical school at Cuttack prepares students for the medical profession, the course lasting 4 years, and the students being trained for the post of hospital assistants in the public service. Candidates for employment as sub-overseers are trained at the Survey school attached to the Ravenshaw College, which it is proposed to raise to the status of an Engineering school. There are in all 5 Training schools. One of these, the Cuttack Training school (formerly the Normal school mentioned above) prepares Head Pandits for Middle schools and subordinate Pandits for Primary schools; three Guru Training schools have been established, one in each sub-division of the district, at which Primary school teachers are trained; and female teachers received instruction at a Training school for mistresses which is attached to the Female Orphanage school at Cuttack.

**FEMALE  
EDUCA-  
TION.**

As in other parts of Bengal, so in Cuttack, female education is still very backward, and the rate of progress has been much slower than in the case of the male population. Considering, however, how intense is the orthodoxy of the Oriyā, the advance has been on the whole very great. In 1870-71 there were 510 girls receiving instruction, and only three schools had been opened; 64 girls' schools have now been established, and the number of pupils has risen to 1,706. Of these schools, two, viz., the Mission Orphanage girls' school and the Ravenshaw Hindu girls' school in Cuttack town, teach up to the Middle Vernacular standard, 5 are Upper Primary schools, and 57 are Lower Primary schools. The Female Orphanage, which is under the management of missionary ladies, is the best conducted of all these institutions. Besides these, there is a Zanāna school at Punang in thāna Jagatsinghpur, which is attended by 26 respectable Hindu ladies.

One notable feature of education in Orissa is the popularity of co-education, *i.e.*, the instruction of children of both sexes in the same school. In Bengal proper the parents have the greatest aversion to boys and girls reading together in school; but here there is scarcely a school in which they are not found in the same class. They study together even in the top classes of Middle schools, and married girls have been known to continue to attend school during the interval between their marriage and the time when they join their husbands.

There is a considerable European and Eurasian element in the town of Cuttack, and instruction is given to Protestant children in the Mission European school and to Roman Catholic children in St. Joseph's Convent.

Under the rules laid down by Government, students are required to live with their parents or under the care of duly recognized guardians, or in hostels or students' messes. From a special enquiry which was made in March 1905 in order to ascertain how far these rules were observed, it appears that, in the case of the 12 town and 27 mofussil schools of the specified classes, 2,981 out of the 3,569 boys borne on the rolls lived with their parents or guardians, 460 in hostels or boarding-houses, 85 in licensed messes and 43 otherwise, *i.e.*, not in accordance with the rules. In Cuttack town there is a large hostel attached to the Ravenshaw College, at which students\* of the College, Survey school and Collegiate school can live on payment of 12 annas a month. A hostel belonging to the Training school accommodates all but four of the boys under training, who belong almost without exception to the poorer classes, pay no fees, and are given free quarters. The Mission Orphanage for girls has a large boarding establishment under proper supervision; and small boarding-houses have been established in connection with the Mission and Town Victoria schools. There are also licensed messes attached to the Ravenshaw College, as well as to the school last named and the Piary Mohan Academy; in the case however of the latter two schools they are extremely insignificant. In the mofussil 18 out of the 27 schools have hostels or boarding-houses, and only two schools have licensed messes.

The conditions of the students' lives in the boarding-houses and messes are far from satisfactory in many ways; there is practically no supervision of the boys out of school hours, and the surroundings are often insanitary. The general state of affairs may be gathered from the account of one mess which was visited; this mess consisted of 10 boys paying, Re. 1 each

EUROPEAN  
EDUCATION

HOSTELS  
AND  
BOARDING-  
HOUSES.

as house-rent and Rs. 5 or Rs. 6 each for messing; the courtyard was malodorous and insanitary, and the boys had only one small kerosine-oil lamp between them by which to read; this lamp cost 6 annas and must have been ruinous to their eyesight. In the mofussil the boarding-houses are generally built in the school compound, and one of the masters is nominally in charge of the boys, but he does not always remain on the spot, and the boys are not properly looked after. Parents, it is said, not infrequently bring their boys from distant places and leave them at the school with a certain quantity of rice, etc., to carry them through term-time, and then expect them to fend for themselves; and it is reported that many of the houses set apart for hostels are more fit for the accommodation of cattle than of boys.

## CHAPTER XV.

## GAZETTEER.

**Alamgir Hill.**—A peak of the Assia range of hills in the Jajpur sub-division, situated in  $20^{\circ} 37' N.$  and  $86^{\circ} 14' E.$ , and rising about 2,500 feet above the level of the surrounding country. On the summit of a precipice overlooking the stream of the Birūpā stands the mosque of Takht-i-Sulaimān, the white walls of which form a conspicuous mark on the hill side visible for many miles to the south. It is a plain building, consisting of a single room, surmounted by a dome, and bearing an inscription in Persian, engraved on three seals of black chlorite which form the frieze, denoting that the building was erected in 1132 A.H. (1719-20 A.D.) by Shujā-ud-dīn, the Orissa Deputy of the Nawāb Murshid Kulī Khān.

The tradition connected with the building of the mosque runs as follows:—On one occasion, the Prophet Muhammad was winging his way in mid-air on his celestial throne, accompanied by a large retinue. When the hour for prayer arrived, he alighted on Naltigiri. But the throne being too heavy for the hill, and the hill too small for the retinue, the latter commenced to shake and sink. The Prophet became annoyed, pronounced a curse upon it, and repaired to the precipitous rock upon which the mosque now stands. There he offered his prayers, and the print of his knees and fingers is pointed out on a stone which is preserved in the shrine. His followers rested on the four peaks. No water being obtainable on the hill, the Prophet struck the rock with his wand, and a bubbling spring of pure water at once rose up. Tradition also relates that when Shujā-ud-dīn was marching to Cuttaek, he encamped at Irakpur, where he heard the voice of prayer chanted from the top of the hill at the distance of six miles. His followers became anxious to visit the shrine, but Shujā dissuaded them, making a vow at the same time that, should his march prove successful, he would come back and pray on the spot with them. On his victorious return, Shujā constructed a road up the hill about two miles in length, and built the mosque which still bears his inscription.



The ascent is from the east and consists of a steep road paved with rough stones, which still retain some semblance of steps. In front there is a platform surrounded by a thick wall with a gate. Towards the west, high rugged peaks overlook the building; on the north, a high terrace has been raised for the reception of dervishes and pilgrims. On the southern side of the mosque, on the edge of the precipice, is the sacred tank, a small shallow hole cut in the rock, about 10 feet by 8, and 3 feet deep. It is now dry, but the legend is that it was formerly a spring of water formed by Sulaimān striking the rock with his staff. The tank was said to have been full of water till Shujā-ud-dīn's time, when a soldier of his army having outraged a female pilgrim to the shrine, the spring dried up and has never flowed since. The soldier and the woman were buried at the foot of the hill, and every passer-by throws a stone on the grave, which has thus become a huge cairn by the road side. The expense of the shrine is covered by the profits of an endowment of sixty acres of land granted by Shujā-ud-dīn. The mosque is lighted every evening, and the rocks resound with the voice of prayer every morning and evening, when the people of the neighbourhood, Hindus as well as Muhammadans, offer homage at the shrine. The hill on which this mosque stands is called by the Hindus Baradihi or the great site. The old Hindu name of the Alamgir peak was Māndaka, from the village of that name at its foot, where the *mādu* or primitive ordeals by means of fire, boiling oil, etc., were held in the ancient Hindu period.

**Alti Hills.**—A name sometimes applied to the Assia hills owing to the fact that many of the peaks lie in *pargana* Alti. See Assia Hills.

**Amrāvati Hill.**—A hill in the Assia range, which is now known as the Chatia hill, from its proximity to the village of that name on the Cuttack Trunk Road. See Chatia Hill.

**Assia Hills.**—A range of hills in the Jajpur sub-division, lying between 20° 35' N. and 86° 14' E. None of the hills are of any great height, the highest not exceeding 2,500 feet in elevation, but they are of great interest on account of the sanctity of the shrines which crown their summits and the ruins of ancient temples, forts, sculptures, etc., which they contain. The ancient Hindu name for these hills was Chatush-pitha, subsequently corrupted into Chār-puli, or the four seats or shrines, a name derived from the four highest peaks of the chain, the Alamgir hill mentioned above, the Udayagiri hill, the Baradihi hill and the Naltigiri hill.

**Aul.**—One of the six great *kilās* of Orissa, the proprietors of which were granted the right of paying a quit-rent, exempted from enhancement, by Regulation XII of 1805. This *kilā* covers an aggregate area of 139 square miles and comprises the 3 *parganas* of Derābisi, Utiḥār and Kutubshahi. It was granted in the reign of Akbar to a descendant of the Hindu sovereign Telinga Mukunda Deva, and has continued up to the present day in the possession of his heirs. At the time of the British conquest the estate was held by Rājā Rām Krishna Deva, with whom it was settled on a permanent annual quit-rent or of *peshkash*. His son, Pratāparudra Deva, having impaired his mental faculties by dissolute habits, became incapable of managing the estate, which was in consequence taken under the management of the Court of Wards. The estate remained under the management of the Court till 1847, when Rājā Pratāprudra's son, Padmanābh Deva, having attained his majority, took charge of the estate with an accumulated treasure of Rs. 85,000. The young Rājā, however, soon got into the ways of his father, and so heavily encumbered the estate with debts that it remained under the attachment and administration of the Civil Court for sixteen years, from 1868 to 1883, when it was released.

Part of the area comprised in the *kilā* was surveyed during the settlement of the district between 1889 and 1899, and the remainder was surveyed and settled in 1900-01. It was ascertained that of the total area 82 per cent. was under cultivation, 10 per cent. being twice cropped, and that rice was grown on 77 per cent. of the cropped area. Rents were settled for 25,387 out of 64,497 tenants, and their rental was increased from Rs. 1,00,363 to Rs. 1,07,533, or by 7·1 per cent. The increase was obtained by the assessment of invalid rent-free tenancies and of excess lands in the holdings. The present rates of rent are Rs. 2-7 and Rs. 2-11-11 per acre.

**Bāṅki.**—A large Government estate, covering an area of 117 square miles, and surrounded by the Tributary Mahāls of Orissa, among which it was once included. It is bounded on the north by the Tributary States of Barāmbā, Tigiriā and Athgarh, and on the south by the Government estate of Khurdā; its eastern boundary is the estate of Dompāra, while the Tributary State of Khandparā lies to the west. There are few hills in Bāṅki itself, but it is surrounded by the hilly ranges of the Tributary States, the outline of which forms a picturesque back-ground and presents some magnificent scenery. The Mahānadi passes through it from west to east, and the greater part of the estate lies low and submerged in high floods to a considerable depth. Formerly

were no embankments on the Mahānadi, but only jungle extending along both its banks; and it was not till Government took over the management of the estate that the jungle was cut and embankments were constructed. These protective works, however, have gradually broken and been abandoned, with the result that the low-lying country is exposed to flood, and some lands which were formerly cultivated have been covered with sand and thrown into waste. The country is generally open, and there is practically no forest, except for a narrow strip of *sāl* about five miles long, which stretches along the Khurdā boundary to the south.

Until 1839 Bānki was a Tributary State, the property of the Rājā of Bānki. In that year the Rājā, having been convicted of murder and sentenced to imprisonment for life, was de throne d, and his territory was confiscated by Government. From 1839 to 1882 Bānki was under the management of the Superintendent of the Tributary Mahāls, but in 1882 it was annexed to the Cuttack district, and it has since been treated as a Government estate. It is in charge of a Sub-Deputy Collector, who is vested with second-class magisterial powers and with those of a Deputy Collector for the trial of rent suits. It contains a sub-treasury, and for the purposes of administration it is practically, though not formally, a sub-division.

The estate was settled in 1844, after measurement, for 10 years, and again, after measurement, for 14 years from 1854, but the term of this settlement was extended to 1888 in consequence of the Orissa famine of 1866. The last settlement was begun in 1888 and completed in 1891; it expired in September 1905 and resettlement operations are now in progress. This settlement having been made under Act VIII (B.C.) of 1879, a new record-of-rights has to be prepared and a settlement of rents made in conformity with the provisions of the Bengal Tenancy Act. The cost of resettlement has been estimated at Rs. 14,145, as against Rs. 38,613, the cost of the last settlement, and the proceedings are expected to yield a net increase of Rs. 5,816 on the revenue which Government derives from the estate.

As the result of the last settlement proceedings, the gross rental was raised from Rs. 23,866 to Rs. 33,107 and the net revenue from Rs. 21,421 to Rs. 28,820, or by 34 per cent. in both cases, the increase being mainly due to the addition of 4,210 acres to the cultivated area. The latter increased from 33,000 acres to 37,210 acres during the currency of the previous settlement, and it was therefore about 50 per cent. of the total area of the estate (the Nā. 530 acres), while 11,840 acres were returned as culturable. There can be no doubt that this settlement was lenient

and favourable to the cultivators, as the average selling price of ryoti holdings rose from Rs. 11-4 in 1863-64 to Rs. 88-4 per acre in 1886-87, or by 800 per cent., the price of food-grains rose by 100 per cent. in the 50 years ending in 1891, and the area under cultivation increased by nearly 13 per cent.

A very noticeable feature of the management of the estate is the work done by the *sarbarāhkārs*. In Bānki they hold the same position as in Khurdā, i.e., they are farmers and public accountants, and are responsible for the total demand due to Government, whether they collect it from the ryots or not. They have no rights beyond those conferred on them by their engagements, and are liable to dismissal by the Collector for misconduct. In making appointments to the post of *sarbarāhkār*, a relative of a deceased or retired *sarbarāhkār*, who has rendered good service, is preferred, provided he is otherwise qualified. They receive a commission varying from 10 to 20 per cent. of the demand, and are also allowed to take the profits of new cultivation for the term of the settlement. Besides this, a remuneration of 5 per cent. on the collections is granted every year to each *sarbarāhkār* who is found to have kept the settlement records in proper order and up to date.

**Barabāti.**—The old name of the fort at Cuttack. See Cuttack town.

**Bāradihi Hill.**—The highest of the four chief peaks of the Assiā range situated about 16 miles to the south-west of Jājpur. The old chieftain of the *kūṭā* had his seat at the foot of the hill, and the remains of a fort may still be seen; but though the main gate is still standing, the building is in ruins and overgrown with jungle.

**Chāteswar.**—A village about 12 miles to the north-east of Cuttack, in the Salipur thāna of the head-quarters sub-division, containing a temple of Siva, in the porch of which is a stone slab with an inscription in the Kūthilā character stating that the temple was built by order of the king, Ananga Bhīma Deva (1119—21 A.D.).

**Chatia Hill.**—A hill in the Jājpur sub-division, situated in 20° 37' N. and 86° 34' E., near the village of the same name on the Cuttack-Balasore road. On the east side of the hill are the ruins of a fort, called Amrāvati, which is rectangular in shape, with massive walls of laterite and one gate facing east. Within the ramparts is a high platform accessible by a flight of steps, which marks the site of the old zanāna rooms, but a number of broken pillars and capitals alone remain to show the proportions of building which once stood there. On a smaller platform <sup>that</sup>

temple now fallen, and the only remains of the edifice are the images of Indra and his wife Indrāni, life-sized figures cut on solid blocks of slate-stone and carved with some taste. According to local tradition, Amrāvati fort was one of the five *katokas* or citadels of the old Hindu kings of Orissa and covered an area of two square miles; it is said that the great wall which surrounded it was demolished by the Public Works Department for the sake of the stone, which was used for the construction of the Orissa Trunk Road. On the western side of the hill is a small cave with a verandah in front, which is probably the work of Jaina ascetics. The cave is without ornamentation, and has never been thoroughly explored.

**Chaudwar.**—A village on the north bank of the Birūpā river, opposite the town of Cuttack. It contains the ruins of an ancient fort, the walls of which are still traceable. Chaudwār is believed to have been for a long time one of the chief seats of the power of the old Hindu kings of Orissa; a copper-plate grant of the 6th or 7th century A.D. was dug up here some years ago; and tradition asserts that the walls of the fort were 2 miles long on each side. The enclosure still contains numerous mounds and several temples.

**Cuttack sub-division.**—Head-quarters sub-division of the district, Bengal, lying between  $20^{\circ} 2'$  and  $20^{\circ} 42' N.$ , and  $85^{\circ} 20'$  and  $86^{\circ} 44' E.$ , and extending over 1,562 square miles. Its population was 1,035,275 in 1901 against 981,991 in 1891. The west of the sub-division lies on the fringe of the Chota Nagpur plateau, while on the east it is bounded by the Bay of Bengal. The central tract is a fertile and densely populated plain intersected by the Mahānadi and its offshoots. The density for the whole sub-division is 663 persons to the square mile. It contains one town, Cuttack (population 51,364), its head-quarters, and 2,599 villages. The area under cultivation in 1903-04 was returned at 805 square miles, of which 170 were irrigated from the canals, and the area of culturable waste at 62 square miles.

**Cuttack town.**—The capital of the Province of Orissa, and the administrative head-quarters of the district, situated 253 miles from Calcutta in  $20^{\circ} 29' N.$ , and  $85^{\circ} 52' E.$  The town stands nearly at the apex of a triangle, the two sides of which are formed by the river Mahānadi and its branch, the Katjuri. It is a trade centre of some importance and is well provided with means of communication. The Orissa Trunk Road passes through it, and the principal roads in the district converge on it; besides this, it is served by the Mahānadi and is connected by canal with Chāndbāli and False Point. There is also a railway station of the Bengal-



Nāgpur Railway at Chāuliāganj on the outskirts of the town. Cuttack is not only the head-quarters of the district but also of the civil Division of Orissa, of the Orissa Circle of the Public Works Department and of the Orissa Division of the Education Department; and as such, it contains the offices of the Commissioner, the Superintending Engineer, the Executive Engineers in charge of the three sub-divisions of the Orissa Circle, and of the Inspector of Schools. Besides these offices, those of the district staff, the jail, and the various courts, the chief public works are the stone embankments by which the town is protected from inundation, the railway bridge across the Mahānadi, the great anicut on that river which feeds the canals, and the canal workshops at Jobra. The town also contains a General Hospital, lunatic asylum, three churches, one for Roman Catholics, another belonging to the Church of England and a third to the Baptist Mission, a convent and several educational institutions, of which the most important is the Ravenshaw College. The population, which was 42,667 in 1872 and 42,656 in 1881, increased to 47,186 in 1891 and to 51,364 in 1901, including 4,810 persons in cantonments. Of the total number of inhabitants, 40,320 are Hindus, 8,886 are Muhammadans and 2,047 are Christians, and there are also a few Jains and members of the Brahmo Samāj.

The town itself extends from the Mahānadi on the north to the Kātjuri on the south, and covers a large area amounting to about 4 square miles. It is practically divided into two parts:—the native town straggling along the bank of the Kātjuri and extending northwards to the cantonment boundary, and the cantonments\* which run along the southern bank of the Mahānadi. The houses of the Europeans extend along both sides of the road running parallel to the latter river, and those on the northern side of the road command a magnificent view over the broad waters of the Mahānadi with a long chain of wooded hills lining the horizon. On the southern side of the town are the Commissioner's and Collector's offices, built on a huge stone embankment, which protects the native quarter from the great floods of the Kātjuri; the view across its wide bed, set off by the undulating hills to the south-west, is scarcely less attractive than that across the Mahānadi.

The picturesque appearance of Cuttack attracted the notice even of the staid Muhammadan historians, and the author of the *Sair-ul-Mutakharin* gives the following description of it:—"The

\* It has been decided to withdraw the troops from Cuttack and to give up that place as a military station.

ground wherein the fortress and the city of Cuttack are seated is an island surrounded by the waters of the Mahānadi and those of the Kātjuri. The parts that are washed by the two rivers are surrounded by a strong wall with squared stone serving as a dyke or mound against their inundations. For those rivers which are fordable for one half of the year swell so much in the rains that the Mahānadi becomes a mighty stream of about 2 *kos* (or 5 miles in breadth), and the Kātjuri of half as much. The fortress of Bārabāti is seated on the Mahānadi, and is about 3 *kos* in circuit; it is built of stone, brick and mortar with a great deal of art. But the city of Cuttack itself stretches on the lesser river at about 2 *kos* from the citadel. The Governor's palace and the houses of the nobility and principal citizens (which in general affect the waterside, and are mostly seated on the said mound) rising by five and ten yards above the mound, cut a handsome appearance; and they overlook on both sides of the water a fine extensive plain that stretches from 4 to 5 *kos* around. The horizon is bounded by a forest of beautiful, lofty trees, that extend as far as the eye can reach, and line the bottom and sides of a chain of high mountains that seem to reach the very sky; and this beautiful prospect, with its triple circle of beauties, is enjoyed by the inhabitants the whole year round."

History of  
the town.

According to the legendary account preserved in the *Maḍala* Panjikā, or palm-leaf records of the temple of Jagannāth, the founder of Cuttack was Makar Kesari, a warlike prince who reigned from 953 to 961 A.D. Perceiving the military strength of the tongue of land where the Mahānadi first divides into its several branches, he is said to have established a town on the strip of land between the two rivers, and to have protected it from inundation by means of a masonry embankment several miles long. The same chronicles state that Matsya Kesari, a monarch who reigned in the middle of the 11th century, strengthened the new capital by an outlying fortress on the southern bank of the river, and thus commanded the various channels into which the Mahānadi the highway between the hills and the plains, bifurcates. Mr. Stirling gives practically the same account. After explaining that the etymology of the word Cuttack is *Katak*, signifying in Sanskrit a royal residence or seat of empire, and that it was distinguished from four other *Katoks* by the designation Birānasi or Benares, he states that it became a capital city as early as the end of the 10th century, during the reign of the Kesari princes, and that Chaudwār, Jajpur and Pipli divided with it at different periods the honour and advantage of accommodating the Hindu Court of Orissa. The account

of the foundation of Cuttack by the Kesari kings cannot however be regarded as authoritative, as the chronicles of those kings given in the *Mādala Panjikā* are believed by many scholars to be unreliable; but there can be no doubt that Cuttack was the capital of the indigenous kings of Orissa from a very early date. For this it was admirably adapted by the natural strength of its position which rendered it a safe place of defence. To quote the *Sair-ul-Mutākhari*n:—"As this spot of fortunate ground is surrounded on every side by the waters of two rivers, such a situation renders it very strong; and should any enemy attempt to besiege the place by coming to an understanding with the neighbouring zamindars, and the siege should chance to be protracted until the beginning of the rainy season, he would find it difficult to subsist, and his convoys would be greatly at a loss how to approach his camp. But independently of that, the country round this island, and indeed throughout the whole of Orissa, is very difficult ground, especially about the rainy season, when it becomes so very intersected by frequent rivers and endless deep torrents, that an enemy would find it impossible to reach the end of his journey." The natural strength of Cuttack was still further increased by Mukunda Deva, the last Hindu king of Orissa, who built the great fort of Bārabāti on the southern bank of the Mahānadi.

On the subjugation of Orissa by Kaikā Pahār, the Afghān General of Sulaimān Karānī, the fort passed into the hands of the conquerors, who did not however remain long in possession. In 1575 A.D. Dāūd Khān, the last Afghān king of Orissa, was defeated by Todar Mal and Munim Khān at Mughalmārī, and taking refuge in Cuttack executed a treaty there, by which he was allowed to retain Orissa on ceding Bihār and Bengal to the Emperor Akbar; but in 1576 his disastrous defeat and death at Rājmahāl left the way clear for the Imperial forces, and Cuttack became the capital of the Mughal Sūbahdārs. In the troubled times which followed during the viceroyalty of Ali Vardi Khān, it again became the centre of fierce conflicts. Ali Vardi Khān first had to wrest it from the grasp of Murshid Kuli Khān, the brother-in-law of his predecessor, and then, when the people rose in revolt against the oppressions of his Deputy, he was forced to march again to Cuttack with an army of 20,000 men. Mirzā Bakr Ali Khān, who had assumed the Government, was encamped with his troops and artillery on the southern bank of the Mahānadi, but Ali Vardi Khān's soldiers, plunging into the river, quickly crossed to Cuttack at the Jobra ghāt, and dispersing the opposing forces entered the town in triumph (1741 A.D.). The

Marāthās now, however, began to overrun Orissa, and for the next ten years we have a confused record of marchings and counter marchings, in which Cuttack was the prize for which the contending parties struggled. Not long after the departure of Ali Vardi Khān, Raghuji Bhonsla suddenly burst upon Orissa and appeared under the walls of the fort, where the garrison sustained a vigorous siege for about a month. The citadel was however ill furnished for a long defence, provisions ran short, and at last the commandant capitulated and the Marāthās took possession of the city. In 1746 Raghuji Bhonsla, who had in the meantime been busy with his raids in Bengal, retired to Berār, and next year Ali Vardi Khān determined to conduct a vigorous campaign against the Marāthās in Orissa and to recover the capital. Reinforcements were sent from Berār by the Marāthās, but Ali Vardi Khān, making a forced march, compelled them to surrender the fort after a siege of 15 days. It soon passed again into the hands of the Marāthās on the cession of Orissa to them in 1751, and they held undisputed possession of it till the advent of the British in 1803. The Marāthās had shut themselves up in the fort, and the small invading force entered Cuttack without meeting any opposition on the 8th October 1803. They at once started to erect batteries and make the approaches. The fort, strongly built of stone and surrounded by a wet ditch, varying from 35 to 135 feet in breadth, had only one entrance, with a very narrow bridge leading over the ditch to it. The batteries were completed by the night of the 13th October, five hundred yards from the south face of the fort, and they commenced firing early the following morning. By 11 A.M. all the defences had been knocked to pieces, and the guns of the fort silenced. The storming party, consisting of a detachment from His Majesty's 22nd Regiment and the Madras European Regiment, 400 sepoy from the 20th Bengal Native Infantry, the 9th and 19th Madras Native Infantry, and some artillery, with a six-pounder to blow open the gate, advanced to the attack. The bridge was quickly passed, under a heavy fire from the fort, but it was nearly forty minutes before the wicket was blown sufficiently open to admit one man. The Europeans passed in singly, but with such rapidity, that, notwithstanding the resistance at the inner gates, they entered with the garrison, who after a very severe loss abandoned the fort.

Bārābātī  
fort.

The fort of Bārābātī was built by Mukunda Deva, the last Hindu king of Orissa (1560—68), and was apparently a castle of grey granite with nine lofty courts. In the *Ain-i-Akbarī* it is described as a fine palace consisting of nine courts, the first of which was used for the elephants, camels, and horses; the second

was a store-house for the artillery and military stores, and also contained quarters for the guards and other attendants; the third was occupied by porters and other watchmen, the fourth by artificers, and the fifth by the kitchens. The sixth contained the Rājā's public apartments, the seventh was used for the transaction of private business, the eighth was the *zanāna*, and the ninth contained the Rājā's own sleeping apartments. It was here that the Mughal Sūbahdārs held their court, and fortunately we have a description of its splendour in the account of William Bruton, who visited it with Ralph Cartwright in 1633. He was much impressed with the magnificence and pomp of the stately Court of Maleandy, as he calls it, Maleandy being apparently a corrupt form for Mukunda Deva. "The English travellers," writes Mr. Wilson in 'The Early Annals of the English in Bengal,' "reached the place from the east over a long narrow causeway, and were conducted through a labyrinth of buildings to the court of public audience. Here Bruton and his companions awaited the coming of his Highness, and found themselves objects of much curiosity. At last the word came that the nabob was approaching. The place was forthwith spread with rich carpets, gold pillars being placed at the corners to hold them down, and in the middle a red velvet bolster for his Highness to recline against. Then, preceded by his brother, a comely man carrying a sword, accompanied by fifty grave-looking courtiers, and greeted on all sides with low prostrations, came the Mogul Governor, a fair and stately personage, leaning his arms upon two of his attendants. This was Aghā Muhammad Zamān, a Persian grandee, born in Tahrān, who was in high favour with the Emperor Shāh Jahān, and had recently been sent to Orissa to wage war against the King of Golkonda. He very affably inclined his head towards Mr. Cartwright, who was presented to him by Mirzā Momin, and, slipping off his sandal, offered 'his foot to our merchant to kiss, which he twice refused to do, but at last he was fain to do it.' Then the nabob and the whole court sat down cross-legged. The English merchant brought forth his presents, and made his requests to the nabob for trading privileges. But by the time he had reached the end of his story, the King's almoner gave the signal for prayers, and the whole company knelt down with their faces towards the setting sun. Prayers being ended, and business laid aside, the palace was soon ablaze with countless wax tapers which the attendants lighted up with great ceremony."

Even as late as the beginning of the 19th century, the citadel must have been an imposing sight, to judge from Mr. Stirling's



description of it. "The only monument," he writes, "of the Gajapati Rajās which their ancient capital exhibits is the fortress of Bārabāti, built probably in the 14th century by Rājā Ananga Bhīm Deo. Some ascribe its erection to Telinga Mukund Deo, the last of the independent sovereigns of Orissa, and others refer it back to a period as early as the times of the Kesari dynasty. However that point may stand, its square sloping towers or bastions, and general style, bespeak clearly a Hindu origin. The Muhammadan or Marāthā governors added a round bastion at the N.-W. angle, and constructed the great arched gateway in the eastern face, which alterations are alluded to in a Persian inscription, giving for the date of the repairs and additions, the fourth year of the reign of Ahmed Shāh or A.D. 1750. The fort has double walls built of stone, the inner of which enclose a rectangular area measuring 2,150 by 1,800 feet. The entrance lies through a grand gateway on the east, flanked by two lofty square towers, having the sides inclining inwards, from the base to the summit. A noble ditch faced with masonry surrounds the whole, measuring in the broadest part two hundred and twenty feet across. From the centre of the fort rises a huge square bastion or cavalier supporting a flag-staff. This feature, combined with the loftiness of the battlements on the river face, give to the edifice an imposing, castellated appearance, so much so that the whole when seen from the opposite bank of the Mahānadi presented to the imagination of Mr. La Motte, who travelled through the province in 1767 A.D., some resemblance to the west side of Windsor Castle. No traces of the famous palace of Rājā Mukund Deo nine stories in height, mentioned in the Ain-i-Akbari, are to be found within the walls of fort Bārabāti, but the fragments of sculptured cornices, etc., which have been dug up at different times, and more especially a massive candelabra, or pillar furnished with branches for holding lights, formed of the fine grey indurated chlorite or pot stone, are probably the remains of some large and splendid edifice."

There is little in the present appearance of the fort, or *kilā*, as it is generally called, which answers to the above description. The Public Works Department, in early vandal days, stripped the old buildings for the sake of their stone, which they used for the False Point light-house and other buildings as well as for metalling the roads, and thus converted the fort into an unsightly series of mounds, and the ground within the moat into a wilderness of stone pits. The old *kilā* now contains the buildings of the Station Club, and the hospital, magazine and other buildings of the wing of the Madras regiment which is stationed at

Cuttack. The great arched gateway to the east and an old mosque, named after Fathi Khān Raham, are the only objects of antiquarian interest which remain intact.

In spite of all its attractions, the Mughal and Marathā Lālbaḡh. Governors did not reside in the fort, but in a palace at Lālbaḡh on the bank of the Kātjuri. According to William Bruton, "although the palace of the nabob be so large in extent and so magnificent in structure, yet he himself will not lodge in it, but every night he lodgeth in tents, with his most trusty servants and guards about him; for it is an abomination to the Moguls (which are white men) to rest or sleep under the roof of a house that another man hath built for his own honour. And therefore he was building a palace, which he purposed should be a fabric of a rest and future remembrance of his renown: he likewise keepeth three hundred women, who are all of them the daughters of the best and ablest subjects that he hath." The Commissioner's residence now occupies the site of this palace.

The only other building of antiquarian interest in the town is the Kadam Rasūl, which Stirling describes as an antique-looking edifice standing in the midst of a fine garden, which contains certain relics of the Prophet commissioned from Mecca by the Nawāb Nāzim Shujā-ud-dīn Khān, or his son Muhammad Taki Khān, the latter of whom lies buried within the enclosure. From an inscription *in situ* it appears that it was built by the Nawāb Shujā-ud-dīn Muhammad Khān in the reign of Shāh Alam (1707—12). It is an ordinary brick building, covered with whitewash, of no special merit, inside which the foot-prints of the Prophet are kept in a basin of water. This holy water is given to persons visiting the shrine and is used for curing diseases. The building is pleasantly situated in a large garden, where there are many tombs of former custodians of the shrine; it is supported by a large endowment and is well looked after.

The cemetery contains tombs with inscriptions dating back to 1308, the most interesting of which is one, dated 1811, with an epitaph to the memory of one Turner, an artificer, which runs:—

" My hammer and anvil lie declined,  
My bellows too have lost their wind,  
My time is spent, my glass is run,  
My last nail's drove, my work is done."

Deuli.—A village in the Jājpur sub-division, situated 2 miles west of the police-station of Dharmshāla. It contains a small temple sacred to Gokarneswar, which is picturesquely situated on the bend of the river Brāhmanī round the Deuli hill. The roof

of the pillared hall has fallen, and the temple is in a bad state of repair. In front of it grows a banyan-tree, at the foot of which is a life-sized monolithic image of the four-handed Vishnu, which was recovered some years ago from the river-bed.

**False Point.**—Cape, harbour and light-house in the Kendrapāra sub-division, situated on the north of the Mahānadi estuary, in latitude  $20^{\circ} 20' N.$ , and longitude  $86^{\circ} 47' E.$  It derives its name from the circumstance that it was often mistaken by ships for Point Palmyras one degree further north. The harbour consists of an anchorage, land-locked by islands and sand-banks, with two navigable channels inland. The light-house stands on the point, which screens it from the southern monsoon, in latitude  $20^{\circ} 19' 50' N.$ , and longitude  $86^{\circ} 44' 30' E.$  The anchorage is protected by two sandy reefs, called Long Island and Dowdeswell Island, and is completely land-locked by the latter. Point Reddie on the Dowdeswell Island shelters the entrance; and further in lies Plowden Island, for the most part a low jungly swamp, with a limited area of high ground suitable for building purposes and possessing good drinking-water. The harbour is safe and roomy, the channel properly buoyed, and a soft mud bottom prevents injury to vessels running aground. The port is open throughout the year, but during the last few years the inner harbour has silted up, and vessels drawing over 14 feet of water now have to lie at the outer anchorage. A Port Officer and an Assistant Superintendent of Customs are stationed here.

Two separate channels lead inland from the anchorage, the Jambu river on the north, and on the south the Bākud, a short deep branch of the Mahānadi. Bars of sand intervene between the anchorage and these channels, but at full tide cargo boats and steamers enter with ease. Several tidal creeks, navigable by country boats throughout the year, also connect the harbour with the Dhāmra and Brāhmaṇī rivers on the north and with the Devi on the south.

The Jambu channel is a winding stream dangerous to navigation when freshets come down. A bar stretches across its mouth for about three quarters of a mile, with one foot of water at the lowest tide; after this, the channel gradually deepens to 10 feet at the lowest tide, and still higher up to 18 feet. Towards Deulpara some 12 or 15 miles from its mouth, the Jambu shoals and narrows to such an extent that navigation becomes dangerous for heavily-laden country boats. The entire course of this channel is through a desolate country, which during floods forms one large sea or jungle-covered swamp. The Bākud creek is the more direct of the two channels for navigation. A bar about 1,000 yards

long stretches across its mouth, which is dry during the last quarter of the ebb, but at full tide cargo boats and steamers enter freely. Beyond the bar a channel of 2 feet is obtained, gradually deepening to 8, then shoaling again to 2, and eventually deepening into an excellent channel of 19 to 20 feet up to its junction with the Mahanadi, a distance of 16 miles. It was on this creek that Government established its rice depôt during the great famine of 1866.

The trade of False Point is chiefly with other Indian ports, but a considerable export trade in rice and oil-seeds is also carried on with Colombo and Mauritius. The British India Steam Navigation Company make the place a regular port of call and practically have the monopoly of the trade. Formerly, it was a busy port, and in 1877-78, it was entered by 202 vessels with a tonnage of 141,000 tons, the value of its trade being over 72 lakhs. After that year it steadily declined, and its trade still further diminished owing to the opening of the East Coast Railway in 1899, when it was visited by 28 vessels, the value of its trade being only 11 lakhs. The effects of the competition of the railway appear however to have been only temporary, and the port is now steadily gaining its former position; in 1904-05 altogether 37 vessels with a tonnage of 80,000 tons entered the port, the value of the imports being Rs. 3,358 and of the exports Rs. 22,71,606.

False Point was formerly considered very unhealthy, but the malaria to which it owed this evil reputation has to a great extent disappeared. Though the inner anchorage has silted up within the last few years, the outer anchorage, which contains a depth of 24 feet of water, provides protection against the south-west monsoon; and despite the opening of the East Coast Railway, the volume of its trade has increased of late years, thus proving its value as a port, and to some extent fulfilling the anticipations of its utility.

**Hariharpur.**—(Literally the city of the tawny one and the grasping one, i.e., the city of Vishnu and Siva.) A village adjoining Jagatsinghpur, on the Alankā, about 25 miles from Cuttack. Till the beginning of the 19th century the two villages were called Hariharpur; the place now goes by the name of Jagatsinghpur, owing to the greater importance of the latter village. Hariharpur is of great historical interest as being the site of the first factory established by the English in Bengal. Ralph Cartwright and his two companions, Colley the second merchant, and Bruton the ship's quartermaster, stopped here in 1633 when on their way to Cuttack to obtain a permit allowing them to trade in Orissa. Here they met with as good a welcome as at Balikudā, 11 miles

march away, the Governor of which had helped them on their way with horses to ride and coolies to carry their baggage, and had escorted them with "music played most delicately out of tune, time and measure." According to Bruton, a nobleman named Mersymomeine (Mirzā Momin), "one of the king's greatest noblemen and his most dear and chiefest favourite," met them "at a great *pagoda* or *pagod*, which is a famous and sumptuous service and worship there used; and giving them a warm welcome, entertained them with a very great feast or costly collation." This great pagoda Bruton calls a stately and magnificent building, but what it actually was is not certain. There is an old temple of Siva at Hariharpur, known locally as Somnāth, but from the fact that Mirzā Momin and his followers stopped in the pagoda, it has been suggested that it may have been a pavilion erected for royal encampments. After obtaining from the Mughal Governor the concession they had demanded, the English returned to Hariharpur on the 10th May 1633, and "hosted" in the house of their interpreter. They at once started to found a factory, and Bruton's quaint description of their proceedings shows what keen men of business they were. On the 11th May, the day after they arrived, he says, "we went to the Governor of the town and showed him our *fermand*, or commission from the king: the governor made a great *salame*, or court'sy, in reverence unto it, and promised his best assistance and help in anything that he could do; and there the said governor had a small present given to him. The fourteenth day, the two merchants went abroad, and found out a plot of land fitting to build upon; then they laid the king's *devoiy* on it and seized upon it for the Company's use; and there was no man that did or durst gainsay them for doing the same. The fifteenth day they hired workmen and labourers to measure the ground and to square out the foundation of the house, and likewise for the wall, which was one hundred conets square, which is 50 yards, every conet being half a yard or a foot and a half; and it behoved us to make haste for the time of the great rains was at hand. The sixteenth day they laid the foundation of the walls, being 9 feet thick: much haste was made and many workmen about it; but this our first work was but labour lost and cast away, for it came to nothing. For on the eighteenth day the rains began with such force and violence that it beat down all our work to the ground and washed it away as if there had not been anything done: this storm continued without ceasing (day and night), more or less, three weeks complete."

The building had to be begun again, and when it was finally completed, the English proceeded to carry on a trade in the silk



for which Hariharpur was then noted. The factory however soon fell in decay, as the river silted up and cut off access from the sea; in 1641 it was on the point of dissolution, and soon afterwards it was abandoned.

**Harisपुरgarh.**—A village situated at the extreme south-east of the district, at the mouth of the Patuā. It was here that the English first landed in 1633 when they came north from Madras in order to exploit Bengal. Whether by accident or not, the Portuguese appear to have got wind of their design, and set upon them as they lay at anchor. The following account of their short stay here is taken from Bruton's diary of his voyage (reproduced in Wilson's *Early Annals of the English in Bengal*, Vol. I):—"The twenty-first of April, being then Easter-day, we were at anchor in a bay before a town called Harssapoore; it is a place of good strength with whom our merchants hold commerce with correspondency. This twenty-first day in the morning Mr. Ralph Cartwright sent the money ashore to the Governor of Harssapoore to take it into his safe-keeping and protection until such time he came ashore himself. So presently there came a Portugal frigate fiercely in hostility towards us, but we made ready for their entertainment and fitted ourselves and the vessel for our best defences; but at last they steered off from us, and, upon our command, she came to an anchor somewhere near us, and the master of her came on board of us, who being examined whence he came and whither he was bound, to which demands he answered nothing worthy of belief as the sequel showed: for he seemed a friendly trader, but was indeed a false invader (where opportunity and power might help and prevail); for, on the 22nd day, Mr. Cartwright went ashore to the Governor of Harssapoore; and on the 24th day, the said master of the frigate (with the assistance of some of the ribble-rabble rascals of the town) did set upon Mr. Cartwright and Mr. Colley, where our men (being oppressed by multitudes) had like to have been all slain or spoiled, but that (*Lucklip*) the *rogger* (or vice-king there) rescued them with two hundred men.

"In this fray Mr. Thomas Colley was sore hurt in one of his hands, and one of our men much wounded in the leg and head; their *nockada*, or India pilot, was stabbed in the groin twice, and much mischief was done and more intended; but by God's help all was pacified. The twenty-seventh day of April we took leave of the governor and town of Harssapoore (I mean three of us); namely, Mr. Cartwright, William Bruton, and John Dobson, leaving Mr. Colley and the four men with him, till news could be sent back to them from the nabob's court at Cutteke

or Maleander, of our success and proceedings there with our other goods; for he is no wise merchant, that ventures too much in one bottom, or that is too credulous to trust Mahometans or Infidels."

**Jājpur sub-division.**—North-western sub-division of the district, lying between  $20^{\circ} 39'$  and  $21^{\circ} 10' N.$ , and  $85^{\circ} 42'$  and  $86^{\circ} 37' E.$ , and extending over 1,115 square miles. Its population was 560,402 in 1901 against 525,910 in 1891. The west of the sub-division lies on the fringe of the Chotā Nāgpur plateau, and this portion is very sparsely populated. Towards the east, which consists of a fertile highly cultivated plain, the density increases, the figure for the whole sub-division being 503 persons to the square mile. It contains one town, Jājpur, its head-quarters, and 1,580 villages. In 1903-04 the area under cultivation was returned at 586 square miles, of which 50 were irrigated from the canals, and the area of culturable waste at 43 square miles.

**Jājpur town.**—Head-quarters town of the sub-division of the same name, picturesquely situated on the right bank of the Baitarani river in  $20^{\circ} 51' N.$  and  $86^{\circ} 20' E.$  Population (1901) 12,111. It is also the head-quarters of a Public Works Department sub-division, and, besides the usual public offices, contains a sub-jail, an English High school, and a charitable dispensary with 4 beds for male and 2 beds for female patients. The town is 14 miles from the Jājpur Road station on the Bengal-Nāgpur Railway, but as there is no good road, the journey cannot be conveniently performed except in a *pālki* or on horse-back, but neither horses nor *pālkis* are available at the station without previous arrangement. A new road from the Vyās Sarobar station has recently been constructed, and the town is also connected with the Grand Trunk or Jagannāth Road by an unmetalled road, 9 miles long.

Legendary  
history.

The name Jājpur (Jajnapura, the town of the sacrifice) is connected with the legend that Brahmā brought 10,000 Brāhmins from Kanauj for the performance of a ten-horse sacrifice (*Dasāśvamedha Jajna*). Among the gods who thronged to this august sacrifice came Holy Mother Ganges (Gangā); and tradition asserts that ever since those solemn rites she has sent an offshoot of her waters through the bowels of the earth into Orissa, which emerges as the sacred Baitarani river, the Styx of the Hindus. Leaving aside the mythical Brahmā, it appears possible that a great ceremony was performed with the object of reviving the Brahmanical faith and of supplanting Buddhism, which had obtained a firm hold on the country. Pure Brāhmins were

idently, therefore, imported from Kanauj, the greatest stronghold of the Brahmanical faith in Northern India. The king with whom the revival of Brahmanism in Orissa is usually associated had his capital at Jajpur, and the great ceremony, which the inventive genius of later mythologists attributes to Brahmā, may have been his work. A somewhat similar story is current in Bengal, where five Brāhmans, the ancestors of the modern Kulins, are said to have been brought from Kanauj by king Adisūra. There are traditions that the Brāhmans who congregated at Jajpur for the great sacrifice and their descendants gradually spread over the rest of Orissa, and it is noticeable that the town and its neighbourhood are still inhabited by large colonies of Brāhmans, holding royal grants called *Sāsans*.

Another tradition connects Jajpur with the Gayā legend, according to which Brahmā induced Gayā Asura (a respectable Asuran monster of great sanctity, whose only fault was that he would save sinners from perdition) to lie down for a feast to be held on his body; and having done so, placed a large stone on his back to keep him there. Gayā, however, struggled so violently that it was necessary, when force failed, to persuade him to be content with what was done by a promise being made that the gods would come up their abode on him permanently, and that any one who made a pilgrimage to the spot, and performed certain ceremonies, should save himself and his ancestors from the penalties of the Hindu place of torment. Such was the vast bulk of the monster that when stretched on the ground his head rested at Gayā, and his navel at Jajpur; and a sacred well, a few feet deep, called the Gayā Nabhi (navel) still commemorates his fall. Here the pilgrims make offerings of *pindas* or rice-cakes as an expiation of the sins of their ancestors, in the same way as in the great pilgrim city of Gayā. Dr. Rājendralāla Mitra sees in this legend an allegory of the triumph of Hinduism over Buddhism, and suggests that the area covered by the body of Gayā perhaps alludes to the territory in which Buddhism prevailed; and it may be that this legend, like that of the great sacrifice from which the town obtains its name, points to the former prevalence of Buddhism and to its disappearance before the growing popularity of the Brahmanical faith.

The Gayā legend is a Vishnuite legend, in which Vishnu plays an important part; and it is interesting to notice that side by side with it is a well-known Sivaite legend which explains the sanctity of Jajpur as a sacred city of the bloody goddess, Kālī. According to this myth, Siva became so disconsolate after the death of his wife Sati that he wandered for ages through the world

carrying her corpse. To put an end to his despondency, Vishnu cut up the corpse with his celebrated *chakra* into 51 fragments which falling in as many places made the 51 places of pilgrimages devoted to the goddess of destruction. A temple at Jajpur containing the image of Sati under the name of Birajā or the passionless one, now marks the sacred spot on which one of the fragments fell. The present building is comparatively recent and cannot be of an earlier date than the 14th century; but the temple is very old, and from the mention of "Birajā Kshetra" in the Mahābhārata it has been inferred that it was a sacred spot as early as the 2nd or 3rd century A.D.

Jajpur is said to have shared with Bhubaneswar, the honour of being the capital of Orissa till the 10th century A.D., when the seat of Government was removed to Cuttack, the present capital of the Province; and it has been suggested that the name is derived from Jajātipura, as Jajāti Kesari, the first Kesari king of Orissa, it is said, held his court here in the 5th century and built himself a castle and palace in the town. It did not, however, lose all its importance, as it continued to be one of the *Katakas* or fortified capitals of the kings of Orissa, and in a later period, Muhammad Taki Khan, the Deputy of Shujā-ud-din, held his court and built a palace here, which is now occupied by the sub-divisional buildings. His palace was pulled down by one of the Marāthā *āmildārs*, who used the stone to build his own mansion and the temple of Gobindji at Bhog-mādhav, a mile from the town.

Tradition says that the last great battle between Mukunda Deva and the Afghan conquerors was fought at a place, called Gobira Tikri, about 4 miles to the north-east. The place is still dreaded, as it is believed that whole armies are lying sunk in the adjoining marshes, where they still beat their drums and blow their trumpets at dead of night.

Jajpur contains within its limits relics of almost all the phases through which image worship has passed in Orissa. Leaving the temple of Birajā, one finds shrines of Siva scattered all over the town and its vicinity, of which the most important are those of Akhandaleswar, Agneswar, and Trilochaneswar. The first two at least must be of some antiquity, as they are mentioned in the Madalā Panji, or palm-leaf chronicles of the temple of Jagannāth, as having received grants from King Ananga Bhīma Deva. The temple of Akhandaleswar contains among others a well-carved image of a small naked figure with a placid countenance, which is evidently a Jaina Tirthankara; and the lingam of Agneswar is believed to change its colour every quarter of the day.

On the bank of the sacred Baitarani, stand, side by side, a modern temple of Jagannāth erected in the time of Raghuji Bhonsla, containing an image removed from the fort at Solampur, and a much older temple of Kālī of the usual Orissaic type. To the east of Kālī's temple overlooking the bed of the sacred river, is a raised gallery containing eight life-size monolithic statues of the seven Mothers, Indrāni, Varāhi, Vāṣṣṇavi, Kumāri, Yama Mātri, Kālī, and Rudrāni, and of the Nrisingha incarnation of Vishnu. Stirling writes of them as follows:—"They are said to have been recovered lately out of the sand of the river, where they were tossed by the Mughals on their shrines being destroyed, by a *mahājan* of Cuttack who built the edifice in which they are now deposited. The figure of Kālī is sculptured in a very spirited manner; she is represented with an axe in one hand and a cup full of blood in the other, dancing in an infuriated attitude after the destruction of the giant Rakta Vija, and trampling unconsciously on her husband Mahādeva, who, as the fable runs, has thrown himself at her feet to solicit her to desist from those violent movements which were shaking the whole world. That of Yama Mātri, the mother of Yama, is also a very striking and remarkable piece of sculpture. Her form is that of a hideous decrepit old woman seated on a pedestal, quite naked, with a countenance alike expressive of extreme age and that sourness of disposition which has rendered her proverbial as a scold."

On an island in the middle of the river stands the temple of Varāhanāth, the boar incarnation of Vishnu, which is said to have been repaired by King Pratāparudradeva (1496—1530 A.D.) and to have been visited by Chaitanya, the Bengal apostle of Vaiṣṇavism, about A.D. 1510. The temple is approached by a flight of steps, the name of which, Dasāsvamedha Ghāt, commemorates the great sacrifice mentioned above. Within the compound of the Sub-divisional Officer's quarters are four colossal images named Varāhi, Chāmunda, Indrāni, and Kalijuga. They once adorned the colonnade of the *Mukti mandapa* or conclave of Pandits, but were flung down by the conquerors, who broke up the remainder, and made them into cannon-balls. The last is a mutilated representation of the Iron Age, which was brought here from Śāptmādhav, about a mile off, where it was lying buried, and the first three are members of the Hindu group known as the seven mothers, which were removed from the adjoining *āsthān* of a Muhammadan *pir*, to which the bigoted fury of the Muhammadans had consigned them.

Adjoining the compound of the sub-divisional office stands the mosque of Abu 'Nasir Khān, erected towards the end of the 17th century with materials obtained from the demolished Hindu



temples. It has four eminarts on the east face, and three domes on the roof, which are mere coverings to the three flat ground domes forming the roof of the interior. There are openings to the interior of the domes on the roof, and very possibly they were used, and are used, as places of concealment. There is a Persian inscription over the centre doorway, of which the following is a translation:—"In the time of Aurangzeb, whose splendour reaches the stars and will remain as long as the stars endure, in the time of the Nawāb whose virtues are altogether beyond praise or description, the Nawāb established in the city of Jāppur a mosque of such magnificence that the domes of it make the sky conceal itself. If you desire to hear the messages of the angels, spend a night in it. Abu Nasir Khān reigned when the mosque was erected:—then was the time of Abu Nasir Khān."

A few yards off from the road leading from the bazar to the temple of Birajā, a massive stone pillar, known as the Chandeswar pillar, exquisitely chiselled and well proportioned, marks the site of a temple of proportionate dimensions, every trace of which has been obliterated. The pillar is 22 feet high, standing on a pedestal of three enormous blocks of stone, each about 5 feet long, 5 feet broad, and 2 feet thick. The monolith itself is  $3\frac{1}{2}$  feet square at the bottom, bevelled off for some inches at each corner, and fluted above for a height of about 20 feet. On the top of the monolith is another block of stone, wrought into a regular capital, on the lower portion of which garlands are sculptured. The stone is then cut into the shape of a lotus calyx which supports the upper portion, a square of about  $4\frac{1}{2}$  feet. On this was the figure of Vishnu's vulture, which was pulled down by the great Musalmān iconoclast Kalā Pāhār, and now rests in a small temple about half a mile off. The fury of the iconoclast was however wasted in the attempt to pull down the column itself by means of chains and teams of elephants. Holes were drilled for the chains, and the column was moved an inch or two from its position on the pedestal, but it still rears its lofty head in defiance of the elements to which it is exposed.

The visitor cannot fail to notice more patent marks of Musalmān fury in the disfigured faces and broken arms of images and the broken capitals and pillars found on all sides. To quote the graphic account of Sir William Hunter:—"Whatever Musalmān bigotry could destroy has perished; and the grave of an Afghān iconoclast, quarried out of Hindu shrines, now forms the most conspicuous monument in the metropolis of the Sivaite priests. The Muhammadans of the sixteenth and seventeenth centuries stabled their horses in the Hindu palaces, and tore down the great

temples, stone by stone, to build royal residences for their own chiefs. At first the Orissa deities, who became the demons of the Musalmāns, as the gods of Greece and Rome furnished devils to primitive Christendom, resisted by signs and portents. But there came a saint in the Afghān army, named Ali Bukhar, a follower of Kālā Pāhār, whose detestation of the infidel had transported him from Central Asia to the Bay of Bengal, and whose piety (or persecution) cowed the evil spirits of the bygone creed into silence. He threw down the colossal statues of the Hindu gods, and for nearly three centuries they have lain prostrate under his mystical spells. The great high place of Sivaism resounded with the Friday prayers and the daily readings of the Korān; and a curious document, dated upwards of two hundred years ago, still enjoins the Jājpur authorities to pay the cost for lamps to the Musalmān family in charge of the public ministration of Islām." This Ali Bukhar, legend relates, had his head cut off in the final assault in Fort Bārabāti at Cuttack, but his headless trunk spurred his horse till it reached Jājpur. Here the body was buried on the high terrace where his tomb still stands, his horse being buried in a separate grave beside him. It is characteristic of this iconoclast that his tomb should be built on the site of the *Mukti mandapa*, which was destroyed by the conquerors.

Not far from Jājpur is a peculiar bridge of 11 arches, called the Tentulimal bridge, which appears to belong to an age ignorant of the use of the arch, and to be one of the bridges erected by the early sovereigns of Orissa. The arches are formed entirely by corbelling, *i.e.*, by making each successive layer of masonry overlap the layer below, until the two piers come to within a foot of each other at the top. On this space a long narrow block of stone is laid as a sort of keystone, over which enormous blocks of stone, some of them  $4\frac{1}{2}$  feet long and half that in breadth, are laid transversely, apparently with the object of making the upper layer of the piers on each side grip the keystone. The whole bridge is about 240 feet long and 32 feet broad, and each of the piers is about 10 or 12 feet wide; the abutments at each end are of laterite, but in the centre the masonry is of coarse red granite. There are two points, however, in the bridge which tell somewhat against its antiquity. The first is that in various parts of the piers and under the opening arches one notices stones which have evidently formed part of another and older structure. Here and there are bits of chequered carving, and also a number of stones with bas-reliefs on them, disposed with a certain regularity in the centre of each pier, which evidently have come from an older structure and have been fitted into this. One of these is a carving, probab

The  
Tentuli-  
mal  
bridge.

intended for a representation of Buddha in a sitting posture, which has the square broad face, long ears, and heavy head and feet one often sees in figures of Buddha. The other point is the two kinds of stone used. The laterite of the abutments and of one or two of the smaller side-arches, and the coarse granite of the centre arches, would indicate that the masonry of the centre arches is of more recent construction than that at the sides. In any case, however, the bridge must have been constructed before the Mughal conquest of Orissa, and possibly the explanation of the difference in the stone is that, the centre arches of laterite having fallen in, the ruins of some Buddhist temples were used to rebuild it. An interesting account of the antiquities of Jajpur and of the traditions current there will be found in an Account of the Antiquities of Jajpur in Orissa, by Babu Chandra Sekhar Banerji, J.A.S.B., Vol. XL, No. 2, 1871.

**Kanikā.**—Kilā Kanikā, with an area of 440 square miles, is the largest estate on the Cuttack revenue-roll, but out of its total area, 175 square miles are situated within the geographical limits of the district of Balasore. The formation of the tract is deltaic. The lower portion close to the sea-coast consists of low dense, marshy jungles, which become thinner and higher as they recede from the sea. Higher up are arable plains, the lower portions of which are subject to salt-water floods during storms and cyclones, and the upper to inundation by the many branches of the Baitarani and Brāhmani rivers. The crops are always liable to be destroyed, and it must be reckoned as one of the parts of the country most liable to famine.

It is said that this part of the country was peopled by aboriginal tribes, ruled over by several petty Rājās until about the year 1200 A.D. when a brother of the ruling chief of Mayūrbhanj established himself in possession of the portion of the *kilā* now known as Ilakā Chamuka. By conquest and marriage his successors added to their property, and at the time of the British conquest the Rāja, Balabhadra Bhanja, held not only the four *ilakās* of the present estate of Kanikā, but the zamindari of the large estate of Utikan. The first Commissioners in 1803 confirmed his *peschkash* of 84,840 *kāhāns* of cowries, equivalent to Rs. 20,408.

In 1805, owing to the Rāja's malpractices, he was imprisoned and the estate was held under *kāhās* management. Next year he was reinstated, and on his death, in 1813, he was succeeded by his two sons. In 1845, during the minority of Balabhadra Bhanja's great-grandson, the estate came for four years under the Court of Wards, by whom a settlement was made which raised the *jama* to

over Rs. 82,000. The estate was again brought under the management of Government in 1862, on the application of the late Rājā Padmanābh Bhanja; and as he was declared insane in 1865, it continued to be held by the Court of Wards until his death in 1891, and was then managed by the Court on behalf of his adopted son, Nripendra Nāth Bhanja, and after his death in 1895 on behalf of the minor (adopted by the Rānī) Rājendra Nāth Bhanja, who is a son of the Rājā of Aul. It was released in 1902, when the ward attained his majority.

**Kendrāpāra sub-division.**—North-eastern sub-division of the district, Bengal, lying between  $20^{\circ} 18'$  and  $20^{\circ} 48' N.$ , and  $86^{\circ} 15'$  and  $87^{\circ} 1' E.$ , and extending over 977 square miles. Its population was 467,081 in 1901 against 429,770 in 1891. It is bounded on the east by the Bay of Bengal, and the tract along the coast is very sparsely populated. The density rises towards the west, and the figure for the whole sub-division is 478 persons to the square mile. It contains one town Kendrāpāra, its head-quarters, and 1,338 villages. In 1903-04 the area under cultivation was returned at 512 square miles, of which 47 square miles were irrigated from the canals, and the area of culturable waste at 137 square miles.

**Kendrāpāra town.**—Head-quarters town of the sub-division of the same name, situated in  $20^{\circ} 30' N.$  and  $86^{\circ} 25' E.$  Its position on the Kendrāpāra canal in the heart of a rich grain-producing country gives it a considerable trade, and it is connected by road with Cuttack, Jāipur and Chāndbāli. Besides the usual public buildings, Kendrāpāra possesses a good school and dispensary, a sub-jail, and a public library which has lately been opened for the circulation of English and vernacular literature. The town is divided into three portions, one between the canal and the river Gobri, a second portion north of the river, and a third south and east of the canal. The area within municipal limits is  $2\frac{1}{2}$  square miles, and the population, according to the census of 1901, is 15,245.

**Kujang.**—Kilā Kujang is one of the great *kilās* of the district, and has a total area of 370 square miles. It consists of two distinct tracts, the first a marshy and almost uninhabited strip along the sea-coast, and behind this low-lying arable lands intersected by innumerable streams and tidal creeks, which both inundate the land and supply means of irrigation in the cold weather. As in Kanikā, the harvest is liable to be destroyed by storms and cyclones, as well as by floods in the Mahānadi river.

The original Rājās of Kujang were descended from Mall' Sindh, Rājā of Dhobaigarh, who lived in the 17th century.

with the help of the Rājā of Kanikā, fought with and subdued the chiefs of the neighbouring *garhs*, amalgamating them all under the name of Kujang. At the time of the British conquest, Gangādhar Sendh was in possession and executed an *ekrānāmā* for the payment of a *peshkash* of 14,011 *kāhāns* of cowries. In 1812 his son tried to instigate the Rājās of Kanikā and Khurdā to join him in conspiracy against the British authority, but the attempt being detected, he was dispossessed and imprisoned; and his brother Birabhadra Sendh ruled in his stead and executed a new agreement for the payment of Rs. 7,501. The estate was seriously affected by the famine of 1866, and in 1869 it was sold for debt and bought by the Mahārājā of Burdwān. On the death of the Mahārājā, the estate came under the Court of Wards, and between 1887 and 1892 a cadastral survey and settlement was carried out under Act X of 1859.

**Mahāvināyaka Hill.**—A peak of the Bārunibunta Hills in the Jāipur sub-division, situated in  $20^{\circ} 42' N.$  and  $86^{\circ} 6' E.$  The hill is covered with jungle, and is seldom visited by any but pilgrims. It was probably from the beginning a Sivaite place of worship, no signs of Buddhism being traceable. On the northern slope of the hill, about 400 feet above the level of the surrounding country, there is a monastery, occupied by Vaishnavas, who have evidently superseded the original Sivaites; and close by is a modern temple built on a base of cut stone, which is all that remains of the old shrine which once stood here; the walls and pyramids were destroyed by the Muhammadans and appear to have been rebuilt subsequently. The principal curiosity of the place is a massive piece of rock, known as the god Mahāvināyaka, over which the modern temple has been built. The rock is over twelve feet in circumference, oval at the top, and has three faces in front. The middle one bears a tolerable resemblance to the head and trunk of an elephant, and is accordingly worshipped as Ganesh or Vināyaka; the right face of the rock is revered as a representation of Siva; and, according to popular belief, a knot over the left face represents the bound-up tresses of the goddess Gauri. The rock is accordingly worshipped as the union of the gods Siva and Ganesh and of the goddess Gauri. About 30 feet higher up there is a waterfall, which supplies water to the temple and pilgrims, and a few steps above this fall are some images of Siva, called the *Ashta Lingam*, from their number. On the south side of the hill are the ruins of a fort known as Teligarh; the walls and inner rooms are of laterite and the doorways of gneiss.

**Naltigiri Hill.**—One of the hills of the Assā range in the Wvr sub-division, but separated from it by the Birūpa river,



situated in  $20^{\circ} 35' N.$  and  $86^{\circ} 15' E.$  The hill consists of two spurs, the smaller one called Arasuni and the larger, which extends from east to west for about half a mile, Nanda. On the Arasuni spur is a monastery known as Abhyāgatāsrama, and in its neighbourhood is a group of small modern temples, one of which goes by the name of *Gumphā* or cave. An old flight of steps now in ruins leads to the other spur Nanda, which consists of two peaks of unequal height with a small pass between. On this pass is a small flat-roofed temple of the *guru* Vāsuli Thakurāni, which is of modern date but was evidently built of old materials on the foundation of an older structure. The building consists of a porch and a cell surmounted by a small pyramidal tower; the roof of the porch has given way, but that of the cell still stands. It has no columns, and is formed of solid walls, with niches in the interior which contained 5 images of Bodhisatwa, or Ananta Purushottama, as people on the spot call them. One of these images still stands, but the other four are lying on the ground with their faces upwards. The figures are about 5 feet high, each holding in the left hand a lotus with a long stem, cut in high relief. The one standing and two of those lying on the ground bear inscriptions in the Kuthila character. Near the higher of the two peaks is a coarse uncouth figure of Padmapānī, known to the villagers as Ghantiasuni, and on the top is a terraced stone platform, which, according to tradition, is the *baithak* or seat of Rāja Vasukalpa Kesari, but which there can be little doubt represents the remains of a Buddhist stūpa. Ascending the other part of the hill, which abounds with ruins, one meets with a dilapidated stone structure consisting of a few cells and a verandah; a door jamb of one of these cells holds in relief a fine image of Padmapānī. Higher up the ground is levelled, and is covered with mounds of bricks, dressed and carved stones, and rubbish. Here two rectangular mounds of brick debris, to the south of the footpath which runs up the hill, represent the ruins of two courts of an ancient monastery, and in the upper one a large statue of Padmapānī stands out prominently. To the north of the ruined monastery are a richly-carved door frame and two images, one of Padmapānī and the other of Tārādevī, which are said to have been exhumed from among the ruins by the *bairāgi* or ascetic of the hill. Still higher up, on the top of the peak, is a circular structure composed of rubble stones, which, according to local belief, is the palace or fort of Rāja Vasukalpa, but which was probably a Buddhist stūpa, like the elevated terrace on the other peak.

On the northern side of the eastern peak is a level plot of 220 feet by 340 feet, said to have been the site of the

royal stable, *pilkhānā* and officers' quarters in the time of Rāja Vasukalpa; at the end nearest the hill there are nine statues of stone, almost all of them images of Buddha and Bodhisatvas.

**Palmyras Point.**—A head-land in the Kendrāpāra sub-division, situated in  $20^{\circ} 46' \text{ N.}$  and  $86^{\circ} 59' \text{ E.}$ , which constitutes a landmark for vessels making for the Hooghly from the south.

**Ratnāgiri Hill.**—A small hill in the Jājpur sub-division, situated 4 miles from Gopālpur on the south bank of the river Kelo in  $20^{\circ} 39' \text{ N.}$  and  $86^{\circ} 20' \text{ E.}$  The flat top of the hill is covered with extensive ruins, discovered by Bābu Manmohan Chakravarti, the most important of which are the remains of the temple of Mahākālī. It faces west and consists of a shrine and hall, the former composed of stones and the latter of bricks. The upper portion of the spire of the shrine and the roof of the hall have disappeared, and large trees have taken root in the mouldings of the temple. Near the gate are some five stone images 1 foot to  $3\frac{1}{2}$  feet high, possibly of Tāntrik origin. To the south of the hall is a rough enclosure-wall formed of large blocks of broken statues and mouldings, amongst which are two colossal heads of Buddha. In the centre of the enclosure is a *gumphā* or cave, which a *fakir* has made by hollowing out a portion of the enclosure. To the west of this enclosure is a rectangular eminence, the centre of which is occupied by a circular mound, evidently the remains of a brick stūpa, with four smaller attendant stūpas at the corners of the enclosure. To the north of the temple of Mahākālī is another rectangular eminence, which probably consists of the ruins of another edifice. To the east of the latter and on a lower level is a row of votive stūpas arranged in a rectangle. Further to the east, statues of Padmapānī and other relics, now hidden in jungle, are scattered on all sides. Below this spot to the east of the temple of Mahākālī and the *fakir's* enclosure, the plateau gently slopes down to another level spot, which is covered with stūpas and statues, among which may be noticed two large statues of Padmapānī. Close by, in a small hollow where the stones and walls still standing presumably represent the remains of an ancient temple, are some seated images of Tārādevī and Padmapānī, more or less mutilated. On the north side of these ruins and about 200 feet north-east of the Mahākālī temple is a large rectangular mass of debris, which, according to local tradition, was a tank where the wives of king Vasukalpa Kesari used to come to bathe. The water is said to have been brought down from a rivulet to the north, and the villagers still point to some stone pillars as belonging to an aqueduct built by Rāja Vasukalpa. Thick brick

traceable on all the four sides of the rectangular mass, inside of which is a hollow of the ancient courtyard. This high rectangular mound in all probability represents the ruins of the largest monastery that once existed here.

Almost all the remains with which the hill is covered are those of religious and not secular monuments, which local tradition ascribes to Vasukalpa Kesari, the king who is said to have built the palace on the Naltigiri hill. From the abundance of the elaborately-carved images already found there can be little doubt that other remains of great antiquarian interest are still lying buried at the top of the hills. In the enclosure to the east of the temple of Mahakali is a colossal image with a male figure seated on a lotus and three rows of figures beneath. The head of the image is encircled with a halo from which spring two delicate leafy branches, below which are dots ending in two ducks finely carved. On either side are the figures of armed men mounted on lions couchant on elephants. The whole image has been cut from a solid slab of gneiss and presents a fine specimen of Indian sculpture. Near this are two stones containing Kuthila inscriptions, and two enormous heads of Buddha with thick lips and flat noses of a Dravidian type have also been dug out of the mound on the highest part of the hills. Besides these, stones carved with animals, foliage and arabesque designs are plentiful, and it seems highly probable that excavation would be richly rewarded.

**Sarangarh.**—At Sarangarh about 5 miles south-west of the town of Cuttack the ruins of an old fort still exist. The word Sarang appears to be a corruption of Churang or Choraganga, the founder of the Gangabansa dynasty (1104—1111 A.D.), the whole name signifying the fort of Churang. The place is now covered with jungle, in the midst of which the ruins of the old fort can still be seen, and close by, a large tank bears the name of Churang *pokhari*. Sarangarh is an important place in the history of Orissa, Kalā Pahār having fought his last great battle with the chiefs of Orissa under its walls. A detachment of British troops was stationed here for some years after the conquest of Orissa.

**Udayagiri Hill.**—One of the peaks of the Assia range situated in the Jajpur sub-division in  $20^{\circ} 39' N.$  and  $86^{\circ} 15' E.$  According to local tradition, the foot of the hill was at one time washed by the sea. It is appropriately named Udayagiri or Sunrise Hill, from its being the most easterly extremity of the Assia range. The chief interest of the place centres in the ruins found on an elevated terrace, sloping from a height of 150 feet down to the level of the plain. This terrace is surrounded, like an amphitheatre, by a semicircle of jagged rocks with an opening towards the

east, where it overlooks the Kālia river, flowing about 200 yards from its base.

At the foot of the hill is a colossal statue of Buddha cut in high relief on a single slab of chlorite, which is evidently *in situ*, the lower portion being covered by the debris of an ancient structure. About 200 yards further to the south-west is a large well cut in the rock; it is 23 feet square, 28 feet deep from the top of the rock to the surface of the water, and is surrounded by a stone terrace  $94\frac{1}{2}$  feet long and about 39 feet broad. The entrance to the terrace is guarded by two monolithic pillars, the tops of which are broken. The edge of the well and the extremity of the terrace are lined with battlements of large blocks of dressed stone, rounded on the top and 3 feet in height, leaving a wide passage or walk behind. The well is situated at the southern extremity of the terrace. From the north and in the middle of the terrace, a few yards off the entrance, a flight of 31 steps, cut out of the solid rock leads down to the water below. The rock between the lowest step and the well has been cut into an arch, and on its face there is a short inscription in Nāgari, stating that the well belongs to the royal officer Braja Nāga. The same inscription is repeated on the southern parapet of the flight of steps.

Close beside the enclosure of the well is a small temple built by a *fakir* out of materials pilfered from the neighbouring ruins; and about 200 feet south of the well is another small low-roofed temple similarly built of odd fragments of old sculptures. Inside have been gathered together some broken images, to which offerings are occasionally made by the villagers; and outside are scattered far and wide numbers of images, votive stūpas and beautifully carved stones. The most remarkable of these is a large four-handed statue of Padmapāni, 7 feet high, with a nimbus round his head, and with seven small niches carved above. On the back of it is a long but mutilated inscription in the Kūthila character in 24 lines. To the south of this image stands an old Buddhist temple which has now fallen into ruins. It faces north, and consists of a shrine, hall and porch. In the interior of the sanctum is a large image of Buddha in a sitting and meditative posture. In 1870 the image could be seen whole and entire, but it is now buried up to the breast in the debris of the shrine, while in front lies the fallen lintel of the doorway of the shrine. The hall also is now in ruins, but it was standing as late as 1870 and was supported by rectangular pillars. The door frame of the hall had then on each side four series of elaborate carvings, which have now disappeared.

A little to the west of this temple is a hillock, the top of which is strewn with bricks and rubble, the remains probably of some stūpas. Still further west are to be seen some extensive ruins, of which the most prominent are those of a brick stūpa, the upper portion of which has been destroyed. In the sides facing north and south there are two niches, each containing an image of Buddha, the former of which is inscribed with the well-known Buddhist formula. The other side of the stūpa has similar niches with similar images, but they are now hidden from view, owing to the accumulation of debris. To the south of the stūpa is a large mound now hidden in jungle which is covered with the ruins of what seems to be a Buddhist monastery; and about 150 feet to the north-west of the stūpa are the rectangular hollows of the foundations of an edifice, from which materials are said to have been carried off by the *fakīr* mentioned above for the construction of new temples.



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(19) Ed